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REPORTS.

REVUE DE PHILOLOGIE, Vol. XXXVIII (1914).

Observations sur l'emploi de l'infinitif historique (5-26). Georges Romain continues his studies on the infinitive (A. J. P. XXXV 346), noting only usage and manner of rendering. The historical infinitive always expresses a consequence, and depends on a previous proposition, express or implied. The author finds but one exception, Ter. Andr. 368-9, and here he suspects the text. The h.'i. has an ingressive signification, expresses new ideas, is not equivalent to the historical present, as Kuehner says, nor the Greek aorist, as Jaenicke claims, nor the historical perfect, as Barbelenet says, nor the imperfect, as the wrongly interpreted Priscian passage (XVIII, 4, 48, p. 228 Keil) has been supposed to prove, but has no temporal signification, except as it represents the time of the verb of the expression on which it depends.

Un fragment sur papyrus de la chronique d'Hippolyte de Rome (27-31). D. Serruys identifies a papyrus published by Grenfell and Hunt in 1908 (Oxyr. Papyr. VI, p. 176, no. 870) as part of a *διαμερισμὸς γῆς* in the Chronicon of Hippolytos, and shows that his work had great vogue in the Orient.

Les prétoriens de Vitellius. Notes exégétiques sur plusieurs passages des Histoires de Tacite (32-75). Philippe Fabia comments on 8 passages from the *Historiae*. (1) II, 66-67: *Angebat-loquebantur*. Tacitus might better have written *victi exercitus* than *victarum legionum*, because Otho's army was partly legionary, partly pretorian. The pretorians were punished by Vitellius, not for their infidelity to Galba, but because of their fidelity to Otho. (2) II, 92-94; (3) III, 41; (4) III, 58; (5) III, 61-63; (6) III, 67-73, 78-85, IV, 1: Tacitus speaks of *Vitelliani*, *Vitellianus miles*, *miles Vitellii*, and once *Germanicae cohortes*, but never calls them pretorians. *Germani* not to be confused with *Germanici*. (7) III, 57, 76-77, 81, IV, 2; (8) IV, 46: *Praetorianam-retinenda erat*, three categories of applicants for pretorians under Vespasian. V. finally reduced them to nine cohorts, as under Augustus, by *honesta missio*, and *missio ignominiosa*, but *alii ob culpam*, sed *carptim ac singuli*. The article is a running commentary on the text, the views of Ritter and Valmaggi meeting frequent approbation or criticism.

Le texte de Polybe VI, 19, 2 et la durée du service militaire à Rome (76-80). E. Cavaignac, by a study of the number of citizens available for military service, reinforces the argument of Steinwender for keeping ξξ in Polybius VI, 19, 2 for the number of years which citizens were obliged to serve as infantry.

Notes critiques sur les Bucoliques de Virgile (81-92). L. Havet thinks for reasons both stichometric and sense-making that a line has fallen out between 1, 68 and 1, 69, and proposes <Aspiciam? aut ego hyperboreo flavescere sole>. H. adds a commendatory letter from C. Jullian. In 3, 102 the author commends the explanation of Donatus of *his*, adding that *his* is not only the oldest Vergilian example of the nom. plu. of *hic*, but, according to his belief, the oldest example in classic poetry. 8, 17 and 30 show Vergil to have been inspired by two astral reminiscences which are incompatible with astronomical facts. 8, 50: Havet proposes a question mark at end of l. 49, a semi-colon after *puer*, and *sic* instead of *tu* in l. 50. 10, 1 should read *Extremum hunc*, Arethusa, mihi concede *laborum*.

Aesch. Eum. 506 sqq. (93-96). H. Grégoire claims to have discovered the solution which Wecklein hints at in his 1888 edition: <Σ>πεύσεται, κτλ.

Euripide, Ion, v. 1424 (97). J. E. Harry would read τδ' ἔσθ' ὕφασ μ'. ἄ τ' ἐσπάθας εὐρίσκομεν (codd.: ὕφασμα θέσφαθ' ὥς), saying that *τεσπαθας* became *τεσπαθως* and then *θεσφαθως*.

Notes critiques (98-113). René Waltz offers various emendations in Seneca, Tacitus, and Petronius. Seneca, Epist. ad Lucilium II, 3: Nihil—transfertur, W. proposes to insert *multa* before temptantur. III, 3: Epistulas—dicimus, *sic priore* ought to be *secretiore*. IV, 2: et hoc quidem peior est, quod etc., Hense's addition of *res* after peior is unnecessary. IV, 3: Intelleges—transeat, *malum* magnum instead of *nullum* magnum. V, 2: Asperum—evita, Gertz' conjecture to be disregarded. VIII, 5: Domus—corporis, read *corpori*. IX, 11: Non dubie—adfectus, last phrase should not be punctuated with an interrogation mark. IX, 17: Quamdiu—victurus, punctuation needs to be changed. IX, 18: Omne—insequitur, *Stilbon*—*insequitur* to be considered a gloss. XVIII, 4: Hoc multo—facere, *nec* misceri should be *sed* misceri. XVIII, 11: Sepositos—timendum sit, for *decretis* read *secretis*. XX, 11: Nescio—*aestimanda* est, for *angulus si* read *an gulosus*. XXXIII, 7: Hoc Zenon—profer, for *moveris* read *merebis*. XXXIX, 3: Quemadmodum—motu est, consider *non magis quam quiescere* a gloss. XLI, 7: Vitem—deducit, consider *eorum quae tulit* a gloss to explain *pondere*. XLV, 8: Ceterum—persuaseris, read ut nesciat, *ut* tu illi XLVII, 5: Alia interim—infelix, change the semi-colon after abutimur to a comma, and

sense is clear. XLVIII, 3: Haec societas—homine, for *omnes* hominibus read *omnibus* hominibus. De otio III, 3: Si res publica—impendet, for *osculata* read *obscurata*. De tranquillitate animi XVI, 1: Ubi . . . cogitur—palam facere. W. defends ms. reading. Tacitus, Annales XIII, 26: Ille—adversos, W. changes his suggestion (Rev. de Phil. XXIX, p. 52) of fieret *egit* for fieret *ut* to fieret *retulit*, saying that the copyist forgot to repeat *ret* and reduced *ulit* to *ut*. XIV, 16: Ne tamen—supplere, for *aetatis nati* read *aetate: nam ii*. XIV, 60: His quanquam—Octaviam, for *his quanquam* read *haudquaquam*. XV, 62: Quando—laturos, for constantis amicitiae laturos read *constanti amicitiae daturos*. Petronius, Satirae 28: Tres—dicebat, for hoc suum propinasse read hoc *solum* propinasse. 30: Rettulimus—poenam, for in precario read in *proedrio*.

Bulletin bibliographique (114–135). M. Besnier, Lexique de géographie ancienne (V. Chapot). Fr. Fischer, Thucydidis reliquiae in papyris et membranis Aegyptiacis servatae (C. Michel). W. Norvin, Olympiodori philosophi in Platonis Phaedonem commentaria (A. Diès). K. Jander, Oratorum et rhetorum fragmenta nuper reperta (G. Mathieu). O. Kern, Inscriptiones graecae, Fasc. 7 of Tabulae (B. H(aussoullier)). E. Nachmanson, Historische att. Inschriften, Fasc. 110 of Kleine Texte; Historische gr. Inschriften bis auf Alex. d. gr., Fasc. 121 of Kl. Texte; F. Bleckmann, Gr. Inschriften zur gr. Staatenkunde (G. Mathieu). H. Usener, Kleine Schriften, IV, Arbeiten zur Religionsgeschichte (R. D. de Lageneste). S. Reinach, Cornélie ou le Latin sans pleurs; Sidonie ou le Français sans peine (P. L(ejay)). J. de Decker, Juvenalis declamans; Studies in Philology Vol. X, Univ. of N. Car.; J. Hunger & H. Lamer, Altorientalische Kultur im Bilde (J. Marouzeau). Ed. Norden, Agnôstos Theos, Untersuchungen zur Formen-geschichte religiöser Rede; W. Riepl, Das Nachrichtenwesen des Altertums; Fr. Fessler, Benutzung d. philosophischen Schriften Ciceros durch Lactanz; S. Abercii vita, Th. Nissen, ed.; Sancti Benedicti regula monachorum, D. C. Butler, ed. (P. Lejay). Ausgewählte Komödien d. P. Terentius Afer. Vol. I. Phormio, E. Hauler (G. Ramain).

Les personnages épisodiques dans l'Andrienne de Térence (137–150). H. de La Ville de Mirmont finds that Terence first put a real libertus, Sosia, on the Roman stage, and was the first to introduce, not create, a sage-femme part, and he compares Lesbia to Mrs. Gamp.

Notes sur l'Hélène d'Euripide (151–162). H. Grégoire offers the following emendations: I, for *πισθεῖς ἐποίεις*, l. 391, try *παῖς Διὸς ἐποίησ'*. II, *ὥς* in l. 620 is not to be read with *τόδ'* but is to be translated 'because' and goes with what follows. III, l. 1321, for *μαστεύουσα* <*πόνους*> try *μαστεύουσ'* ἀπνοος. IV, ll.

1353-4, try ὦν οὐ θέμις <σφ'> οὐδ' ὁσία παρῶσας ἐν <μὲν> θαλάμοις; ll. 1366-7, try οὐδέ νιν ἦν λαθεῖν | ὑπερβασίαν ᾗ. Bacchantes, l. 1003, change to -στός γ' ἀθέων ἔφν; l. 983, change to ὡς κλοπὸς ὀψεται.

Ad Bucol. 1, 70 (163-164). R. Cahen does not agree with L. Havet (see above, p. 101), and emends l. 70 to Post *ah quot mea regna*, etc.

Virgile, Bucoliques 3, 100 (164-168). L. Havet continues his examination of this line.

Diodore, ἀπὸ φωνῆς ἈΝΑΣΤΑΣΙΟΥ (169-173). L. Mariès brings forward good reasons for attributing to Diodorus of Tarsus the body of the commentary contained in the Coislin. gr. 275. The compilation of the marginal portion of the commentary was the work of Anastasius.

L'âne et la vigne (Hygin., Fab. 274, 1) (174-181). G. Lafaye examines into the original sources of the fable.

Survivances des luttes politiques du V^e siècle chez les orateurs Attiques du IV^e siècle (182-205). G. Mathieu examines the types which the orators used. Solon = ὁ νομοθέτης, Aristides = ὁ δικαιοτάτος ἀνὴρ, Kritias = type de la tyrannie extrême. Parallel passages from Andocides and Aeschines are given, and M. thinks both draw from the same source. The orators' points of view are attributable in part also to social status.

Notes sur la vita Cypriani et sur Lucianus (206-210). L. Bayard amends Vita Cypriani 4, 1: Erat sane illi etiam de *nobis* to *novis*; also the reply of Lucianus to Celerinus: quibus scio—vicisti is emended to quibus *eum* . . . *versato risi gaudio* vicisti, and *novi* is not to be read as perfect of *nosco*, but as gen. of *novus*.

La déesse Julie: CIG. 2815 et 3642 (211-214). W. H. Buckler in Rev. de Phil. XXXVII, 1913, p. 331, did not know of a case where Julia Domna had the epithet *θεά* in inscriptions. He gives a case, supplied by G. F. Hill, on a coin of Trapezopolis in Caria. CIG 2815 and 3642, supposed to refer to Julia Domna, B. believes to refer to Livia.

La notation ascendante des nombres dans la chronique d'Eusèbe (215-218). D. Serruys calls attention to the care which must be taken to determine whether any given chronological writer has used the descending or ascending system of notation.

Bulletin bibliographique (219-239). Th. Fitzhugh, Indo-European rhythm (J. Marouzeau). F. Lübkers Reallexikon des klass. Altertums, 8th ed. (P. Lejay). L. Laurand, Manuel des Études grecques et latines, Fasc. 1. (R. Duchamp de

Lageneste). É. Bourguet, Les ruines de Delphes (B. Haus-soullier). L. Havet, Manuel de critique verbale appliquée aux textes latins (P. Lejay). D. Barbelenet, De l'aspect verbal en latin ancien et particulièrement dans Térence (J. Marouzeau). Th. Zielinski, Cicero im Wandel der Jahrhunderte (P. Lejay). O. Kramer, ed., C. Valeri Flacci Argonauticon libri VIII (J. Marouzeau). Fr. Norden, Apulejus von Madaura und das römische Privatrecht. P. Lehmann, Johannes Sichardus und die von ihm benutzten Bibliotheken und Handschriften (P. Lejay).

Platonica (241-244), A. Diès offers these changes in text: I. Rep. 364e/365a, βίβλων—περιμένει, for διὰ θυσίων καὶ παιδείας ἡδονῶν read διὰ θυσίων καὶ διὰ σπονδῶν; II. Legg. 960c/d, ὦ Κλεινία—δύναμιν, after τὴν Ἀτροπον δὲ τρίτην read <τὴν> σωτηρίαν, and for τῷ πυρὶ read τῷ τρι <τῷ>.

Notes critiques aux chapitres de Pline relatifs à l'histoire de l'art (245-254). A. J. Reinach discusses the group paintings of Parrhasios as given by Pliny. N. H. XXXV, 71 *Aeneas*, Castorque ac Pollux, he changes to *Helena* C. ac P.; XXXV, 70 for et *Philiscum* et Liberum he suggests et *Phrynichum* etc.

Une étymologie ancienne du nom de Sarapis (255-258). P. Roussel discusses the interpretation of Plutarch, De Iside et Osiride, chap. XXIX.

Les lettres de Diogène à Monime et la confrontation des ΤΟΠΟΙ (259-271). R. Nihard discusses letters XXXVII and XXXIX, and concludes that they are lettres de direction, and develop the same idea, that of ἄσκησις.

Correspondance de Saint Cyprien, corrections à faire au texte de Hartel (272-273). L. Bayard emends: Ep. I, 1, p. 645, 14; IV, 2, p. 474, 9 et s.; VIII, 1, p. 485, 19 et s.; XI, 5, p. 499, 11; XIII, 4, p. 506, 25-507, 1 et s.

Le texte du Phèdre et le Vindobonensis 54 (W) (274-284). H. Alline gives results of his collation of ms. W, using Burnet's 2d edition (Oxford Texts). His collation shows that Vind. 109 (Φ) and Ambr. 56 (r) derive from W, and that Ven. 189 (S of Schanz) and Vind. 80 (Vind. 3 of Stallbaum) belong to same group.

Sophocle, Trachiniennes, v. 554 (285-286); H. Grégoire changes λύπημα to λοίσθημα, on grounds of confusion of Byzantine pronunciation of ν with οι: λύπημα a lapsus for λοίπημα, a gloss of λοίσθημα.

Un graffite mal compris (287-289). S. Reinach thinks that the inscription found on one of the bronze doors of the Capitol during Stilicho's pillage, given by Zosimus (V, 35) as MISERO

REGI SERVANTUR, and which Hodgkin took at face value, should be NIGER Q. REGII SERVVS.

Un manuscrit palimpseste du commentaire de Proclus au Timée de Platon (290-291). D. Serruys calls attention to the difficulty raised by the establishment of the fact that A of Plato and the oldest ms. of Proclus are copies made by the same hand in the same shop.

Bulletin bibliographique (292-301). E. Samter, Die Religion der Griechen; Entaphia, in memoria di Emilio Pozzi: (1) G. de Sanctis, Les Nomophylakes d'Athènes, (2) L. Pareti, Deux recherches de chronologie grecque, (3) A. Ferrabino, *Θεσσαλῶν πολιτεία*, (4) A. Rostagni, Isocrate et Philippe, (5) L. Coccolo, Le décret apostolique de Jérusalem, (6) G. A. Alfero, Les dernières années de Naevius, (7) B. Motzo, Examen historico-critique du 3^e livre de Macchabées (G. Mathieu); Papyri Iandanae ed. C. Kalbfleisch, Instrumenta graeca publica et privata, ed. L. Spohr (B. Haussoullier); Kommentar zu Ciceros Rede Pro Sex. Roscio Amerino, 2d ed., G. Landgraf; Q. Horati Flacci carmina, Rec. Fr. Vollmer; M. Annaei Lucani Belli civilis libri X, tert. ed. C. Hosius; Corpus agrimensorum Romanorum, Rec. C. Thulin; Iulii Firmici Materni Matheseos libri VIII, ed. W. Kroll et F. Skutsch; A. Dieterich, Nekyia (Beiträge zur Erklärung der neuentdeckten Petrusapokalypse), 2d ed. (P. Lejay); Jas. Mearns, Early Latin Hymnaries (Abbé Hocedez); Jas. Mearns, The Canticles of the Christian Church Eastern and Western in Early and Mediaeval Times (H. Lebègue).

Les architectes et entrepreneurs à Délos de 314 à 240 (303-330). Lacroix examines the results of Homolle and Glotz on the functions, magisterial qualifications and earnings of the architects, and the partnerships, pay and position of the contractors. A list of both architects and contractors is given on pages 326-330.

Bulletin bibliographique (332-334). J. Bielcki, De aetatis Demosthenicae studiis Libanianis (G. Mathieu); P. de Labriolle, La crise montaniste, and idem, Les sources de l'histoire du montanisme (P. Lejay).

Revue des comptes rendus (parus en 1913) d'ouvrages relatifs à l'antiquité classique (1-123).

Revue des revues et publications (1913) d'Académies (1-245).

R. V. D. MAGOFFIN.

REPORT OF RHEINISCHES MUSEUM, Vol. LXX, 4.

Pp. 482-523. Kurt Witte, *Wortrhythmus bei Homer*. Under the foregoing title the author proposes to publish, in place of a complete history of the language of the Greek epos, a series of articles on the various problems of the Homeric language. The present article, which is worthy of the careful consideration of scholars that are interested in the subject of Homeric meter and language, bears the subtitle 'Στίχοι ἀκέφαλοι und στίχοι μείουροι'. The author shows successively that position before the bucolic caesura, position between the bucolic caesura and the end of the verse, position before the feminine caesura, the fifth foot, the second foot, the sixth foot, the third trochee, and ictus in general were productive of new forms that took their place beside the regular forms. An adequate list of representative examples of each of these categories would exceed the limits of the space available for this report. As a striking illustration, however, of the influence of position in the creation of metrically lengthened forms may be mentioned the behavior of such words as ἀνὴρ, ὕδωρ, and Ἄρης. The nominative ἀνὴρ with short *a* is found about 140 times in the interior of the verse, whereas 45 of the 50 examples of ἀνὴρ with long *a* are found in the sixth foot. ὕδωρ is used as an iambus 25 times, but 46 of the 48 examples of its use as a spondee are found in the sixth foot. Ἄρης has iambic measurement in 31 instances, whilst 17 of the 19 instances of spondaic measurement are found in the sixth foot. The material examined leads the author to enunciate the principle that in Homeric verse metrical lengthening is determined not solely by metrical necessity but also by metrical convenience. By the application of this principle he does away with all the so-called ἀκέφαλοι and μείουροι στίχοι.

Pp. 524-550. Th. Birt, *Der Aufbau der sechsten und vierten Satire Juvenals*. The author thinks that he has succeeded in making a satisfactory analysis of the sixth satire of Juvenal. He points out that the poem is not a satire on women in general, but that it is directed against married women alone. The main body of the poem is divided into two parts, the one treating of the relation of the married woman to her husband, the other of her relations to other persons. There is also an introduction and a brief conclusion. The recurrence of similar thoughts in the four divisions is natural. The same thought serves different purposes in different divisions. Similar repetitions are found in Cicero, who is a master of analysis. The outline of the poem is as follows. Part I. Chastity has departed from Rome (1-135): Chastity dwelt at Rome in the age of Saturn (1-20). Adultery crept in as early as the Silver age (21-37). Ursidius wants a wife and is looking for a chaste woman (38-47). A

chaste matron may perhaps be found in some solitary country place (48-59), but not at Rome (61-81). A warning example is Eppia, the senator's wife, who ran off to Egypt with a gladiator (82-113). Things are no better at court (114-132), to say nothing of the poison administered to Britannicus (133-135). Part II. Relation of wife to husband (136-345): (a) Annoyances of the married man's life (136-285): From the wife that is rich (136-141), beautiful (142-161), impeccable (161-183); that knows Greek (184-199); that tyrannizes over the husband that dotes upon her (200-225); that is looking for a divorce (224-230); the mother-in-law (231-241); the litigious propensities of the wife (242-245); her fondness for practice with gladiatorial weapons (246-267); the adulterous wife (268-285). (b) The cause of this abnormal condition (286-345): The luxurious mode of living that has come from abroad (286-300); the excesses that characterize the private (300-334) and public religious cults of the women (335-345). Part III. Relations of the wife to others than her husband (346-591): She cannot be locked in (346-348); attends the public shows (349-365); is fond of eunuchs (366-378), devoted to musicians (379-397), interested in the city news (398-412), brutal to her poor neighbors (413-418); neglectful of her guests (419-433), fond of displaying her knowledge of literature, rhetoric, and grammar (434-456); adorns herself to attract the *moechi* (457-473); her behavior at toilet (474-506); her intimacy with oriental priests and soothsayers (511-591). Part IV. Criminal conduct of the wife (592-661): She practices abortion (592-609); makes her husband insane by administering love-potions (610-626); and even poisons him and his children (626-661). The Winstedt fragment is rejected as spurious.

The author thinks that the fourth satire is a unit and not a piece of patchwork. Verses 1-36 are a *mimus*-like conversation and serve as a prologue. The connection of thought between the prologue and the body of the poem is this: 'Mad was the luxury of Crispinus in the matter of fish; still madder the luxury of his imperial master Domitian.' The body of the fourth satire is a parodic rhapsody on Domitian and his court.

Pp. 551-567. Hermann Mutschmann, *Eine peripatetische Quelle Lukians*. The source of Lucian's *περὶ τοῦ μὴ ῥαδίως πιστεύειν διαβολῇ* was a Peripatetic treatise on character, the title and the precise literary form of which cannot be determined, but the author of which was most probably Ariston of Keos. The work in question may have been a special tract, perhaps a letter like the *ἐπιστολὴ περὶ τοῦ κουφίζειν ὑπερηφανίας*, or it may have been some larger ethical treatise. If it was a special tract, the treatment must have harmonized with the author's ethical views as elsewhere expressed; and the essay, or letter,

must have been regarded by its writer as a contribution to the larger subject of friendship.

Pp. 568-583. K. Busche, *Kritische Beitræge zu Senecas Naturales Quaestiones*. The following passages receive consideration: I Praef. 3 (in connection with which the author discusses the use of asyndeton in Seneca); 5, 12; 16, 7; 17, 9; II 12, 5; 29 E; 32, 8; 35, 1; 40, 4; 59, 6; III 15, 5; 18, 3; 19, 2; 26, 7; 27, 9; 28, 5; 29, 3; 6; 9; IV a, 2, 5; 10; 12; b, 13, 2; V 9, 3; 12, 5; 13, 2; 18, 7; VI 10, 1; 22, 4; 32, 2; VII 24, 2.

Pp. 584-590. Wilhelm Bannier, *Zu den attischen Uebergabeurkunden des 4. Jahrhunderts in Kolumnenschrift*. As a result of the restudy of the inscriptions specified in the title, Bannier gives an improved arrangement of the lines of Johnson's fragment (A. J. A. XVIII 1 ff.), and he shows that II 747, or its like, probably constituted the first column of an inscription of which the Johnson-Woodward fragment constituted the second and third columns, II 676, or its like, the lower part of the fourth column, and II 693, or its like, the fifth column. The author also makes interesting observations on the contents, the method of arrangement, and the relative dates of other treasury lists of this period.

Pp. 591-610. W. Kroll, *Randbemerkungen*. (Continued from Rh. Mus. LXIX 95.) XXVIII. Emendations of Julius Valerius. XXIX. The Varro referred to in the phrase 'Varro in Ephemeride' in the *Brevis Expositio ad Verg. Georg. I* 397, may very well have been the grammarian Marcus Terentius Varro, who was the author of two ephemerides. It is commonly believed that the person designated by Donatus was the poet P. Varro Atacinus, who translated Aratus. Granting that the fragment of the *Expositio* may have belonged to P. Varro's translation of Aratus, the translation itself could not have borne the title of *Ephemeris*, for such an application of the term *ephemeris* is not found before Fulgentius, *Virg. cont.* 34, 9. XXX. Critical note on the fragment of the *Harpazomene* of Caecilius cited by Donatus on Terent. *Eunuch.* 671. XXXI. The eleventh speech of Dio is a specimen of what the rhetoricians called *ἀνασκευή*. Dio did not draw upon Aristotle for the details of his Homeric criticism, as Montgomery, *Studies in Honor of B. L. Gildersleeve*, p. 405 ff., thought, but upon a compilation belonging to a later age and embracing the results of Aristotelian and Alexandrian criticism.

Pp. 611-621. Alfred Klotz, *Zur Kritik einiger ciceronischer Reden*. IV. *Pro Rabirio Postumo*. The author discusses and emends passages of sections 31, 42, 43, 26, 47.

Pp. 622-637. A. Brinkmann, *Die olympische Chronik*. The author reviews and combats the various arguments that have

been advanced against the authenticity of the list of Olympian victors, and marshals and supplements the arguments that have been adduced in its support. A special contribution to the subject is a study of the names of the victors mentioned in the list. The article concludes with the statement that the list has not only successfully withstood all attacks that have been directed against it, but has been continually receiving new confirmation from every possible quarter.

Pp. 638-644. *Miszellen.* A. Schober, Ein Homerzitat bei Philodem *περὶ εὐσεβείας* (638-639). Fragments 242 II a and 247 II are consecutive and the gaps must be restored thus:

242 II a ἐπιδείκ]νσθαι	τέα δὲ μάντ]ιν Ὀμη-
λέγουσιν ἔ]νιοι κατὰ	ρος ὥδε συγγρ]άφει.
Δίαν (?) Γλαῦ]κον, Ἄριστο-	247 II
τέλης δ' αὐ]τὸν πλεῦ-	“ γέρων ἄλι[ος νημερ-
σαι εἰς Δῆλο]ν καὶ τὰς	τῆς, ἀθάν[ατος Πρω-
Νηρηίδας.] τὸν Πρω-	τεύς”.

Guenther Jachmann, *Der Name Hellespont* (640-644). The author takes a middle course between Sieglin, who claimed that in the early Greek authors, more particularly in Hecataeus, the term Hellespont included also the Aegean, and Klotz, who maintained that this use of the term originated in the brain of some grammarian and had no literary warrant. Birt had already cited *Ciris* 413 as an instance of the wider use, and Jachmann now adduces the following additional examples, *Culex* 337, *Herc. O.* 775, *Sen. Agam.* 565, *Trag. inc.* LV p. 289 R.³ The source of the wider use seems to J. to have been some Hellenistic poet.

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